

Thoughts of a Young Man.

EDITOR ADVOCATE:—If this article chance to be read by a young man who feels as the writer once felt, i. e., that he lived one generation too late in his nation's history to catch inspiration from personal contact with great and noble men working seemingly against fate in a grand movement for the elevation of mankind, let that brother look around him and see the suffering of the masses as they seek in vain for work. Let him enter the highways and byways of life and study well the lesson that he there may learn. Let him go to our towns and cities and hear the tramp of millions of enforced idlers as they congregate in these centers and ask for work that they need not starve. Then let him ask himself in all solemnity what all this means and what relation he sustains to the cause of all this distress.

Think you, when he comprehends the suffering of the millions of his brothers, when he sees the hollow eyes of women and children as they watch through the gathering gloom for husband and father who at last comes home empty handed; think you when he goes a step further and, putting himself in his brothers place, he sees his loved ones suffering for food, and, what is worse, if possible, feels the humiliating sting of being a mere pawn on the great chess-board of our civilization to be tossed aside when it shall best suit him who seeks distinction in playing the game; when he has seen and felt all this I ask, think you he will still feel that the day for great and noble action on the part of man in the interests of his fellow man has passed and will be no more? No! no! The answer comes rolling back from many who have seen and felt what our young friend has just experienced, and even now we begin to hear the voices of noble men demanding a readjustment of our business relations so that he who creates the wealth of the world may at least retain enough of that wealth to supply himself and family with the necessities of life. Mankind is just beginning to see the cruelty and brutality of driving his weaker brother to a hard task that he would not do himself, and then robbing him of the reward that he has so dearly earned. Humanity is just beginning to see the inhumanity, aye, the Satanic spirit contained in that expression that you and I, all of us, have so often thoughtlessly used: "Every fellow for himself, and the devil take the hind one." But in its stead there is beginning to be heard: "Every fellow help to carry his weaker brother's load." Now, good friend, please do not become frightened at this, for it is not anarchy; it is merely a feeble hint that the writer believes that God reigns, and that the time is fast approaching when those who have thus far lived in luxury upon the fruit of other's toil will be taught that Christ meant it as a rule of action for all humanity, as well as descriptive of his own life on earth, when He said: "I come not to be ministered unto, but to minister." Has that expression any meaning? Is there any life in it, or is it merely a chance utterance of one whose guide it is not safe to follow? Let every person answer this question for himself, but before answering it, let him study well the history of the world and ponder seriously the drama therein contained.

My fellowmen, there is one person at least who believes that great wrongs do exist, and that those who suffer from these wrongs, backed by Him whose sympathy and helping hand always reaches out to aid the "heavy laden," demand a change and a more equal dis-

tribution of the great load that must be carried. It is true that precedent declares that it must always remain as it is because it has always been so, but dear brother, did you ever realize that every great reform has been a breaking away from precedent, an attaining of the desired end in spite of precedent? Therefore, if right and justice are on the side of those who seek reform in our social and business relations, that reform is bound to prevail. Many will oppose the movement, many will try to stem the current, but let such persons look well to their moorings lest they be cast upon the rocks, for the current they must withstand is eternal right and justice and its fountain head is God Almighty.

I appeal to whoever may read this article, if it was not in your younger days, the pride of your life, that you were a citizen of a free country? A country where you and your fellows might enjoy happy homes with all their attendant comforts and pleasures? A country whose fertility of soil and natural resources seemed the especial gift of God? A country where all things seemed to work together for the highest development of the human family? All this seemed true, but to-day when we have grown a few years older, what do we see? Millions of our citizens homeless and hungry, and other millions fighting with almost the desperation of despair to keep the wolf from their doors and retain their little homes. With this humiliating spectacle before us, we see a bill which was introduced in the United States senate to appropriate money for the relief of this distress, treated with silent contempt, while on the other hand we see a few of our citizens reveling in wealth and luxury that puts to shame the fabled extravagance of antiquity. What a spectacle is this! Freedom? Equality? Happiness? Then was the burning of human beings at the stake 500 years ago an exemplification of freedom, equality and happiness? No; but those atrocities roused men to throw off the tyrants yoke.

This nineteenth century's exquisitely refined travesty on the beloved principles of freedom, equality and justice will arouse men to see and pluck off the blasted, poisonous fruit from liberty's drooping branches that she may once more stand erect and shed forth her choicest blessings upon the human family. My fellowmen, you have the power to right these wrongs, and though sometimes greatly discouraged by the slowness of your action in this direction, I have no doubt that you will proceed with the solution of the problem of human government until our fellowmen can indeed thank God that they live in a land of liberty filled with happy homes. The struggle may be long and will be desperate, but right and justice will prevail.

"For humanity sweeps onward where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands.
Far in front the cross stands ready, and the crackling faggots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into history's golden urn."

A YOUNG MAN.

The governmental operation of railroads is a suggestion that sends a chill down the backs of many who think it means the next thing to revolution. And yet to-day almost one-fourth of the railroad mileage of the United States is managed and operated by the public. When a railroad under the management of a private corporation makes a financial failure and cannot pay its debts, then the courts appoint a receiver, who takes charge and manages the business.

There are to-day 125 railroads, with an aggregate mileage of 43,218 miles, and a capital stock of \$894,504,000 and a bonded debt of \$1,214,199,000, in the hands of receivers—that is to say operated and managed by the public. If the public can operate bankrupt roads to advantage, why not roads that are not bankrupt? We note, in this connection, that Mr. Gladstone in an interview the other day remarked that there are parties in England who desire the government to become owner of all railways in the country and to a certain extent he shares in this desire. England has a governmental telegraph and the results seem to be leading her to regard a governmental railway system with favor. It is bound to come.—New York Voice, December 4, 1893.

Calls for Your Consideration.

Most of the firms whose advertisements appear in the ADVOCATE are friendly to the reform movement, at least not antagonistic to it, and the fact that they use these columns calls for serious consideration on the part of our readers.

Many business firms throughout the country confine their advertising to old party or non-partisan papers, either through prejudice and a desire to boycott reform papers, or because they believe our papers do not reach so thrifty a class of people and that therefore they may not get their money's worth out of the advertising. For these reasons reform papers, which cost just as much to publish as the anti-reform papers, have been traveling a rough and crooked road in the advertising business.

Now, what is the right course for the reader who desires to aid in the circulation of reform literature to pursue? Simply this: If you can find any excuse for writing to the advertiser say a good word for your paper. If you saw an advertisement in the ADVOCATE and in one or more anti-reform journals, tell the advertiser you saw it in the ADVOCATE. Now you catch the idea; please remember it.

We do not expect the reader to spend money for things he does not want, but writing material and postage are cheap, and one can often learn something to his advantage by corresponding with advertisers, and do a good turn for the paper at the same time. We want to advertise nothing but legitimate and reliable firms, and if any subscriber has been treated unfairly by an advertiser we should be glad to know it.



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"The Wind Mill Man,"
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Was on Exhibition at the World's Fair.

"BOSS" FEED MILL

Puts Fat on Cattle, Hogs and Sheep.
The "Drainage and Farm Journal" says of experiments tried: "Feeding crushed corn and cob to milk stock increased milk flow one-half."
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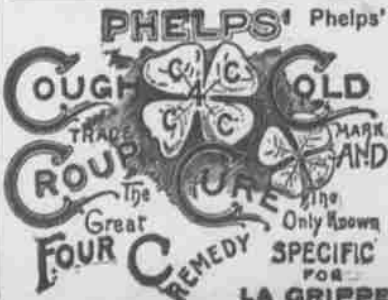
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